

# Religious Education

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*The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.*

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**1440 East Fifty-seventh Street, Chicago**

## Present Tendencies In Religious Education\*

HENRY H. MEYER

At a recent conference in New York City, called to consider the formation of public opinion in the interests of religious education, a group of between fifty and sixty representative editors and educators found themselves in complete agreement regarding the fact of an existing national emergency in religious education. The united judgment of this group was based upon the clear recognition of certain nation-wide conditions variously set forth in recent statistics to which the Educational Survey Department of the Interchurch World Movement is directing general attention. These conditions are now fairly well known in religious and educational circles. They may be succinctly summarized in five negative statements, as follows:

(1) There are in America today actually many millions of children and young people as well as adults who are, as yet, not reached by any religious-educational influence.

(2) The amount of time given to the religious training of those who are reached is inadequate.

(3) The work of religious teaching in large measure is conducted by untrained, immature, unsupervised voluntary teachers and officers.

(4) The body of available curriculum material is inadequate.

(5) The work of religious education receives very meager support.

To meet these pressing needs it is proposed to launch a nation-wide program of immediate advance in an endeavor to carry religious training to every child in the nation; to secure more time for religious education through week-day and vacation Bible schools; to provide close supervision and practical training for voluntary workers, with adequate training-school facilities for professional leaders; to enrich courses of study and to secure more adequate financial support.

Subscribing to this program, the editors and professors present at the conference mentioned, by formal resolution, pledged their individual and united support for its active promotion through the religious-educational press of North America. The sense of need and of urgency reflected in this statement of conditions and in this suggested larger program is expressed with equal clearness in the "Findings of the National Conference of Church Women," held at Washington, February 7 to 9, 1920; in the "Findings of the National Conference of Laymen," at Pittsburgh, January 31 to February 2, and in the formal resolutions of various ministerial conferences and Interchurch gatherings of laymen now being held in all parts of the United States and Canada. It is this *sense of religious need and this conviction of urgency* that constitute the most outstanding tendency and the most encouraging

\*A Survey of Progress Presented at the Convention of The Religious Education Association, Pittsburgh, March 20, 1920, by Henry H. Meyer, D.D., Editor of Sunday School Publications, Methodist Episcopal Church.

single evidence of progress in the religious-educational situation of the present time.

#### THE SENSE OF RELIGIOUS NEED

As a tendency in current thought, moreover, this sense of religious need is not confined either to church or to religious circles. Nor is it confined to the North American continent. Rather is it the clear ray of hope that pierces through the lingering shadows of a world catastrophe. It is the antidote that promises to check moral and social disintegration in Russia. It is the steadying force in the present chaotic condition of Central Europe. It is the recognized chief asset among the stabilizing social influences in the Allied countries. It is the hope of the Orient. And it is the hope of the world.

It is noteworthy that this need of religion is recognized by men in the business world. The New York *Evening Post* recently printed, among its financial cable dispatches from London, the statement that one hope of checking the revolt against law and order throughout the world lies in the prospect of a genuine religious revival.

Recent press dispatches from Russia indicate that the Bolshevik régime has abandoned its anti-church and anti-religious propaganda, and is seeking to come to terms with the religious organizations and societies in which increasing multitudes of people are finding their only source of comfort and of hope for the future. In Germany and Austria the extreme radicals have been held in check by the powerful forces of organized religion, in alliance with which the moderate socialists have achieved the measure of democracy which now exists in these countries.

A letter just received from Professor Ernst von Dobschutz contains this pertinent reference to the present situation in Germany:

"The driving forces of the revolution were in the main anti-Church and anti-Christian. While overcoming resistance from without, they have accomplished the disruption of order and security within and are attempting by every means in their power to rob our people of their faith and morals. In the case of the English revolution and the establishment of the American democracy, it was entirely different. In both these cases religious motives dominated. The worst that can happen to a people is a complete break with its historical development, because then inestimable values are lost."

In the official edition of the new British Educational Act,\* the editor, Sir Montague Barlow, M.P., appeals to the Established Church and to the Free Churches of Great Britain for their support and coöperation in extending the benefits of this new educational legislation to all people, and points out some ways in which such support and coöperation can be made effective.

*From Eastern Asia.* Speaking to a company of British and American passengers on board a trans-Pacific liner on the last night out from San Francisco in February, 1919, Dr. C. C. Wong, Government director

\* The Education Act, 1918, by Sir Montague Barlow, K. B. E., LL. D., M. P., and Richard Holland.

of the Peking-Hankow Railroad, and financial adviser to the Chinese Peace Delegation at Paris, appealed for reinforcements in the ranks of Christian teachers and missionaries in China in these words:

"You have taken away the ancient religions of the Chinese people. Our temples are forsaken, our idols are for sale in the market places. With the ancient religions has gone that measure of moral control which these religions still exercised over the people as a whole. But you have not sent us a sufficient number of teachers and missionaries to give to the multitudes of China a positive substitute for that which you have taken away. Unless this substitute can be supplied, unless Christian teachers and Christian influences can be multiplied soon, there is no hope of China's achieving a free, stable government or taking her rightful place of responsibility in the fellowship of nations."

At a reception tendered the writer by the Tokyo Committee on Arrangements and Entertainments for the World Sunday-school Convention at Tokyo, Baron Sakatani, member of the Committee on Reorganization of the National Educational System, gave the following testimony of Japan's need of religion:

"One recent movement in Japan is toward the complete revision of the educational system. I am a member of the committee that has this revision in charge, and am glad to say that one thing that we have in mind in this reconstruction is the emphasis on religious ideas and imparting them to children. I really think that one of the influences that has been at work to bring about this change is the Sunday-school movement."

All who have followed recent social and political developments in the Far East recognize that the welfare of Korea, and perhaps also of China, together with the hope of democracy in all of Eastern Asia, depends in large measure upon the early democratization of Japan; and that the democratic movement in Japan finds its chief support and encouragement in modern Christian education.

#### THE SPIRIT AND PRACTICE OF UNITY

Necessity is the mother of coöperation as well as of invention. To war-time necessity we owe much of the inspiration toward that wider coöperation which characterizes the service rendered by the Red Cross, the Christian Associations, the Near East Relief and the War Time Commission of the Federal Council of Churches. When such coöperation is carried over into the work of reconstruction, and is accepted as a fundamental working principle in the larger program of religious advance, it constitutes what is really an epoch-making forward step. Such is the situation today. No other one tendency in religious work is more full of promise for the future than *the almost universal disposition on the part of religious forces everywhere to get together and to work together in an effective program of social betterment and Americanization through religious education.*

*Reorganization of Sunday-school Forces.* An outstanding example of this closer coöperation is found in the reorganization of Sunday-

school work on the North American continent. Beginning with the formation of the Sunday School Council in 1910, the evangelical denominations of the United States and Canada have steadily been drawn closer together in every department of Sunday-school work. One by one coöperative activities in this field have been transferred from the supervision of purely voluntary or undenominational organizations and placed under the cooperative control of the organized Sunday-school agencies of the denominations.

In 1912 The World's Sunday School Association, until then an independent body, changed its constitution so as to admit to its Executive Committee the official representatives of both Sunday-school and missionary boards, the denominational Sunday-school representatives being appointed from and by the Sunday School Council. The reorganization of the International Sunday School Lesson Committee, upon the same general principles, followed in 1914. Since then this committee has been composed of eight members appointed by the Sunday School Council, eight members appointed by the Executive Committee of the International Sunday School Association, and one member appointed by each denominational Sunday-school Board or Society affiliated with the Sunday School Council and having a denominational Committee on Curriculum or Courses of Study.

During the past four years negotiations have been in progress between the International Sunday School Association, representing the independent coöperative activities in the Sunday-school field, and the Sunday School Council, representing the organized Sunday-school work of the denominations. These negotiations were conducted with a view to establishing some effective method of coördinating all coöperating efforts in Sunday-school work under a unified plan of overhead supervision that would give to the responsible denominational boards full representation both in planning and in executing all interdenominational activities, while at the same time conserving the elements of democratic, voluntary coöperation supposed to be represented in the plans of organization of the International and State Sunday School Associations.

*Canada Leads in Reorganization.* These negotiations have proceeded much more rapidly in Canada than in the United States, resulting, first in the organization of the Religious Education Council of Canada, in which all religious-educational agencies of the Dominion, both denominational and voluntary, are represented, including the Canadian Council of Provincial Sunday School Associations.\* In the further modification of the Provincial religious education councils, these have actually taken the place of the Provincial Sunday-school associations. Thus, for example, the constitution of the Ontario Religious Education Council carries the sub-head, "Continuing the Ontario Sunday School Association."

In their statement of object both the Religious Education Council

\* Cf. RELIGIOUS EDUCATION for Dec., 1919.



of Canada and the various Provincial Councils follow in substance the statement of object of the Sunday School Council of Evangelical Denominations.

It is reported that these educational councils are meeting every need for effective coöperation by the denominational and voluntary groups, and that the resulting spirit of mutual confidence and good will is even more important and noteworthy than the achievement of improved organization. Present interest in this field in Canada centers in perfecting the organization of the Dominion Board of Religious Education and of the affiliated Provincial boards. More especially, also, is there interest in providing adequate voluntary financial support for carrying out the larger coöperative program that is contemplated. The recent financial success of the Interchurch Forward Movement in Canada gives promise of the early realization of similar financial objectives in religious education.

*In the United States.* Since the beginning of the current year, 1920, final agreement has been reached by the International Sunday School Association and the Sunday School Council with regard to the reorganization of both of these bodies. Under the provisions of this agreement the denominational Sunday-school Boards and Societies will hereafter appoint half of the members of the Executive Committee of the International Association. The other half will be elected, as heretofore, by States and Provinces. The same division of representation applies to membership in the reorganized state associations, and by implication to county, township and city associations.

At the same time the Sunday School Council, which heretofore has consisted wholly of the official Sunday-school representatives of denominational Boards and Societies, will hereafter include in its membership field representatives of organized Sunday-school work, both denominational and interdenominational. The agreement under which the reorganization of both the International Sunday School Association and the Sunday School Council is being consummated makes provision for a future merging of both organizations "under a new charter and with a new name." Meanwhile the reorganized Association and Council provide the Sunday-school forces of the United States with two effective agencies for coöperation in Sunday-school promotion and extension as well as in the intensive development of an educational program for the Sunday-school.

Following the lead of the International Association the New York City Sunday School Association has taken steps looking toward immediate reorganization in harmony with the general plan provided for the National and State Associations under the new order.

*Practical Results in Coöperation.* One outstanding result of these adjustments in organization has been a marked quickening of the spirit of coöperation, and a strengthening of the bonds of fellowship in Christian service. In its practical outworking this cordial interest in working together has resulted in the multiplication of syndicate enterprise in

publication. These include the production of Sunday-school literature, such as story papers, lesson monthlies and quarterlies, and textbooks for teacher training. Two syndicate enterprises thus inspired deserve special mention in passing. The coöperative venture represented in the publication of "The Church School" as an interdenominational magazine of Christian Education is intended by the present editorial management to provide for the farthest possible extension of coöperative service in this field. The formation of a Teacher Training Publishing Association representing twelve denominations will make possible the early production of high-grade textbooks in departmental specialization in Teacher Training, which textbooks should likewise serve effectively the need for specialization texts for community training schools.

*Interchurch World Movement.* No survey of either tendencies or progress in religious education would be complete without special reference to the Interchurch World Movement, under the splendid leadership of which the Protestant churches of North America, for the first time in their history, are uniting forces in support of a reasonable program of Christian advance. Through its Department of Religious Education the Interchurch World Movement proposes to make a complete and accurate survey of religious-educational conditions and needs everywhere. Through its publicity department it purposes to arouse the churches to a keener sense of their responsibility for changing conditions and meeting the needs revealed by this educational survey. More especially does the Movement intend that all unoccupied territory and all neglected fields shall be provided for, and that competition and overlapping in all departments of church work shall, as far as possible, be eliminated. In coöperation with the reorganized International Sunday School Association and Sunday School Council, the Interchurch World Movement should be in a position to render most valuable assistance in connection with the problems of community organization for religious education, the coördination of religious educational activities in the local church, and the extension of religious educational activities into unoccupied fields.

#### COURSES OF STUDY

For several years past, including 1919, there has been a steady advance in the use of graded lessons in the Sunday-school, with an equally marked decline in the use of the International Uniform Lessons. Canada reports a preference for departmentally graded lessons, while in the United States both the International Graded Lessons and the departmental adaptation of these have advanced in use at the expense of the Improved International Uniform System.

Since its reorganization, the International Sunday-school Lesson Committee has addressed itself to the task of providing a greater variety of lesson courses for the Sunday-school. Its subcommittee on Graded Lessons is making a careful study of existing graded courses in coöperation with the curriculum survey of the Educational Department of the



Interchurch World Movement. Existing teaching materials for various departments are to be tested out and new materials prepared. For this purpose the Committee has authorized the establishment of certain experimentation centers under the direction of a special commission. Through its subcommittee on Adult Courses the Lesson Committee is cooperating with the Commission on Social Service of the Federal Council of Churches in the preparation of special elective courses dealing with the application of Christian principles to problems of industrial and social reconstruction. A special subcommittee is engaged in the preparation of a course of Primary Group Lessons and a course of Junior Group Lessons with a view to their use as alternate courses in place of the Primary and Junior adaptations of the Uniform Lessons. As planned, these Primary and Junior Group Lessons are in reality Departmentally Graded Lessons for the Primary and Junior Departments. A variety of short elective courses for young people have been prepared and released for publication.

In this connection mention should be made of the partial report of the Commission on Bible Study for Secondary Schools,\* published during the last quarter of 1919. Three courses of study have been prepared to serve as component parts of a college entrance unit in Bible study. Each course represents the equivalent of four recitation hours a week for twenty weeks. The courses include:

- (1) Narratives and Songs of the Old Testament.
- (2) History of the Hebrew Commonwealth.
- (3) Life and Works of Jesus and Paul.

*Voluntary Activities with Young People.* Development has been rapid in this field. The Boy Scouts, Camp Fire Girls, and kindred organizations have shown a marked growth, an increasing number of troops being connected with local churches and Sunday-schools. A helpful survey of girls' activities, together with a discussion of the application of these to the general program of religious training, is given in "Leadership of Girls' Activities," by Moxcey.

In Canada, the Movement for Efficiency Tests for Boys has "swept the country," apparently because of its emphasis on the all-around training and development of youth as an obligation of religion. In its practical outworking this program seems to succeed remarkably in relating everything in the boy's life to religion. The Movement for Canadian Girls in Training gives promise of success and is attracting much attention.

The corresponding movement in the United States, formerly known as the American Standard Program, has become the Christian Citizenship Training Program of the Young Men's Christian Association. It provides for three groups of boys in training—Pioneers (ages 12 to 14), Comrades (ages 15 to 17), Citizens (ages 18 to 20). The handbooks and manuals for leaders for Pioneers and Comrades are available. It is pointed out by the Association leaders that this program is not an

\* RELIGIOUS EDUCATION, December, 1919, p 389 f.

organization and that it is not intended as a substitute for Boy Scout programs; rather is it suggested for supplementary use in connection with the Scout activities as well as independently.

#### LEGISLATION AND PUBLIC EDUCATION

Present tendencies in general education are in the direction of a completer socialization and Americanization of the public school curriculum and of public school activities generally. Both these tendencies are seen in the present effort to relate the school more intimately to the total life and daily program of the local community.

Since the establishment in the United States Bureau of Education of the "Division of Community Organization," in January, 1916, the development of public school community centers has been rapid. In many places it already promises to restore the public school to its true place in the social life of the typical American community. During the past year many of these public school community centers have been made postal service stations as well, thus augmenting the intimacy of their relationship to the home life and daily intercourse of the community. "The conception of the school district community, the final unit in the larger democracies of State and Nation as a little democracy, and the schoolhouse as its capital, is becoming more familiar to the people of city, town and country."

This movement toward community organization is directly related to the Americanization program in which both the public schools and many voluntary organizations, as well as the churches, are deeply interested. During 1919, the national convention of many organizations made Americanization their principle topic of study. This was true of the General Federation of Women's Clubs, the Daughters of the American Revolution, the Women's Christian Temperance Union, and many others.

The Bureau of Education, together with the National Children's Bureau, has interested itself in the Child Welfare Movement. As a result of conferences held in ten of the larger cities throughout the country, a general standardization of Child Welfare has been accomplished. Parent-Teachers Associations connected with the public schools have increased to nearly ten thousand. Every State in the Union has at least a few such organizations, which, according to the Commissioner of Education, "are essentially makers of public opinion for righteousness."

In the category of progress through legislation belong the new state school codes, in the number of which there has been a substantial increase during the past year. These codes in each case summarize and unify the state legislation affecting children and youth with a view to coordinating and standardizing the educational and industrial legislation affecting child life. Here, also, belongs the Smith-Towner educational bill now before Congress, the provisions of which include the creation

of a Federal Department of Education with a Secretary of Education, who shall be a member of the President's Cabinet, and an initial appropriation of \$100,000,000, for the removal of illiteracy, for Americanization, for equalizing educational opportunities, for health education and for the preparation of teachers.\*

#### TENDENCIES ABROAD

There are indications of progress in the field of religious education in many parts of the world. We desire briefly to call attention to the situation in Europe and in parts of Eastern Asia.

*Great Britain.* Educational interest in Great Britain at present, centers in the application of the Education Act of 1918. This act, one of the greatest and most beneficial pieces of legislation ever placed upon the statute books of England, "extends the range of educational effort so as to include all the activities of the young life of the nation—in school and out of school, at work and at play, in sickness and in health, from infancy to the threshold of manhood and womanhood."† To the churches, this Education Act, while making no direct provision for religious education, presents the opportunity of coöperating with local educational authorities in providing greatly needed additional facilities and teachers, especially in connection with the nurseries and continuation schools to be established throughout the country

In the Sunday-school field there has been in Great Britain during the past year a notable revival of interest, following a long period of depression, decline and curtailment of Sunday-school effort. Principal Rexford, who visited Great Britain last year as a representative of the International Sunday-school Lesson Committee, reports that the British Lessons Council is well-organized and issues departmentally graded lessons. Uniform lessons have been definitely discarded.

*France.* In France the work of the churches since the war has chiefly concerned itself with the restoration of the devastated areas, the reconstruction of which has been a first consideration for both Catholics and Protestants. Added to this has been the special care for war orphans, leading to a great increase of interest in child life and in child nurture generally. There is widespread demand that the educational system of the country contribute with all its force to the process of the national rebuilding that none of the intellectual and moral riches of the race be left untouched; that the national educational policy be made completely democratic. New emphasis is being laid on the importance of religious instruction, for which Thursday afternoon has long been set aside in the public school program. Protestant churches are giving special attention to the Sunday-school and Thursday afternoon classes, to teacher training and to the training of children for church membership.

*Germany.* The Federal Constitution of the German Republic de-

\* 66th Congress First Session H.R. 7, Special Bulletin No. 12 Nat. Ed. Cir. 1919.

† Barlow—page 7.

clares that "No state church exists in Germany."\* Freedom is granted for the organization of religious fellowships and societies. All inhabitants of the realm are guaranteed freedom of conscience and of religious faith. Protection is guaranteed for the undisturbed exercise of religious functions. Religious instruction remains a regular part of the school curriculum, except in "secular schools," that is, in schools organized for communities and groups expressly desiring not to have any form of religious instruction. Religious instruction is to be given in harmony with the principles of the religious society to which, in each case, the parents of the children to be instructed belong; or, after a given age, in accordance with the preference of the pupil himself. Both the "confessional" and "simultan" schools are provided for, subject to the expressed preference of the people. Attendance on religious instruction is in no case compulsory. Teachers are not required to give religious instruction unless they so desire. Detailed regulations are left to the several States.

The radical adjustments within the local community demanded by these constitutional provisions have led to violent controversy. The Church party, both Protestant and Catholic, and conservatives generally, are striving to retain as far as possible the old order of things, including the confessional school and church-supervised instruction. The radicals, on the other hand, are demanding the complete elimination of religious instruction from the curriculum. Between these extremes are the moderate liberals, including large numbers of teachers, who desire the retention of religious instruction in the curriculum as a literary historical subject, without the dogmatic element, and entirely free from ecclesiastical supervision and control. To the average German churchman, the separation of Church and State and the secularization of education appears to be a surrender of fundamental principles and a step toward irreligion and materialism. The moderate liberals, on the contrary, welcome the changes made possible under the new constitution as an emancipation from narrow dogmatism and from ecclesiastical domination. The immediate effect of voluntary attendance has been to greatly reduce the size of the classes in religious instruction; but the supposition of those who have long been the champions of reform in religious education, is that, in the end the free development of religion and religious teaching will more than compensate for temporary losses and for difficulties natural to a period of transition from the old order to the new.

*China.* In Eastern Asia, China is perhaps the most important, as it is by far the most promising field for service through religious education. A recent special report of the Bureau of Education on "Modern Education in China" indicates very clearly the strategic importance occupied by Christian schools in relation to the total program of education in China. In this report the work of Christian education in China is given

\* Federal Constitution, Art. 137 ff.

much space, and the importance of missionary coöperation with the public school program emphasized.

China has a population of school age in excess of 50,000,000, and yet the facilities and teaching force at present available for a national program of education, can minister, and actually do minister, to only one-twelfth of this school population, that is, to about 4,000,000. In such a situation it is natural that the sympathetic coöperation of mission schools is welcomed by progressive native leaders in the educational field. Concerning the standing and work of Protestant mission schools the report says:

"Protestant missions are aiming to furnish China with a thoroughly standardized and coördinated system of Christian education, emphasizing quality rather than quantity, so as to provide educated leadership in the various professions and vocations, and an intelligent and reasonably educated church membership and trustworthy citizenship, who will constructively influence their community life. This is serving as a challenge and a corrective to the national schools of similar grade."

In the narrower field of Sunday-school work progress is encouraging. In centers like Peking, Shanghai, Nankin, and Canton there are large, well-equipped schools that are setting a high standard for the whole republic. Good Sunday-school literature is available chiefly in the Mandarin. During the past two years a beginning has been made in the publication of this literature in the simplified phonetic language, which will place the literature within the reach of multitudes not able to master the more difficult Mandarin.

*Japan.* Preparations are well advanced for the World Sunday School Convention to be held at Tokyo in October of this year. In connection therewith an effort is being made to raise a fund of \$250,000 for Sunday-school work in Japan. There is also a movement on foot for a great Christian university at Tokyo. The doors are not closed to Christian education in Japan. The Sunday-school idea has gripped the imagination of this alert, progressive, literate and most energetic people—a people among whose outstanding characteristics must be counted their love for children and their passionate devotion to education.

## The Annual Report of the General Secretary\*

HENRY F. COPE

With this Convention, the General Secretary closes fifteen years of service in the Association. He came into the office in 1905 and his first regular report was made at the convention in Cleveland in 1906. These have been fifteen years of happy experience and of splendid opportunity all too inadequately realized. But there has been the sustaining joy of a great work, the most important in all the world, and there has been the no less important source of strength and joy in seeing great changes effected, real developments take place, and the program of religious education rise out of indifference and obscurity into a definite, assured, recognized and influential place.

It may not be out of place to attempt a brief review of the developments of these fifteen years. You do not need to be reminded that when the R. E. A. was organized, darkness was upon the face of the deep; the very phrase "religious education" was so novel that many regarded it with grave suspicion.

The most significant development has been that the whole movement for religious education has proceeded from an attempt to secure efficiency in a single institution into a definite program to form a social order.

That for which a few have contended is now commonly recognized, that religious education is not directed solely to giving children information about religion but to the purpose of developing in persons the powers of a religious life and the efficiencies of a religious society. It is not concerned with hall-marking individuals with intellectual attainments in religion; it will not be satisfied with less than a total human society wholly motivated by religious purpose.

The most important developments have been in the realm of ideals, but out of these there have grown certain definite improvements in method. These steps of improvement are:

1. Preliminary work toward the collection of data for a scientific basis for religious education, especially data as to the processes with which religious education deals.
2. New teaching methods, based on recognized laws of teaching and directed toward social purposes, such as the enterprise and project plans, social-group plans, and methods which enlist the child's powers of self-direction. Increasingly religious education becomes a democratic and religious experience to the child, the processes of which are scientifically determined.
3. Church programs which combine the elements of activity, socialization, inspiration and instruction.

\*A part of the report read at the Seventeenth Annual Convention; the statistical tables, on other pages, have been brought up to date of May 1st and are a part of the Secretary's report.



4. Church programs more adequate as to time schedules, providing week-day instruction and training.
5. Better facilities, as to buildings, equipment, accessories.
6. Church programs conceived socially, (a), community training, (b), community schools, (c), community buildings.
7. Professional Leadership: Teachers, Church directors, community directors, editors, field workers.
8. Service in religious education, both lay and professional, in church and community, the motivating basis for college courses.
9. "Foundations," and co-operative programs of religious education at state universities.
10. "Inter-Church World" program of religious education, for first time according religious education essential place in the work of missions and evangelism.
11. Recognition of religious education operating in new ways, as in the formation of public opinion through propaganda, in press, pulpit, etc.
12. More exact definition of fields, as part of developments in co-ordination of agencies of leadership and propaganda.
13. Development of general public recognition of fundamentally important place of religious education and the recognition of the inadequacy of even the most complete of our older schemes in the light of the social needs of our critical days.

What are the special developments of the past year?

Our social-economic crisis has led many persons to think seriously of the foundations of the social order in the ideals and wills of men, and this has led to a larger recognition of the general need for religious education. In greater degree than in any previous period of our Association history there has been deep conviction, a seriousness of attitude and an urgency of demand for improvement in religious education. This has found expression in larger and more numerous, and serious, demands on our bureau of information, in a greater increase in membership than in any year since 1904 and in calls for co-operative service with churches seeking directors, with associations and denominational boards developing larger programs and with the Inter-Church World Movement.

In the field in general forward steps may be noted in: the increase in teachers of religious education in colleges and seminaries, increase in the staffs of denominational boards of religious education, reorganizations of the field and executive forces looking to greater effectiveness and establishing higher standards from an educational point of view, increase in number of directors in churches, development of the plans of week-day instruction, and a larger number of local conferences and institutes. The total program of religious education, in its general activities has not only fully recovered from the hiatus of the war period; it is now going forward with greater energy, wider vision and larger support than ever before.

## SERVICE IN THE R. E. A.\*

The R. E. A. is carrying forward a greatly enlarged and rapidly growing work in its *Service Bureau*. Over eighty booklets and pamphlets are now on hand, giving valuable advice and information to workers. Copies are being sent out to persons professionally and directly engaged in religious education. In some instances several thousand copies of different pamphlets have been distributed.

*Bureau of Professional Employment.* The office keeps a record of persons professionally engaged, sends information, on request, to institutions seeking workers, teachers, etc., and endeavors to serve in securing suitable positions for trained workers.

*Permanent Reference Library.* Over three hundred books and nearly one thousand pamphlets and articles have been added to this specialized library. The Cataloging and indexing has been improved. The library is in daily use by students and others making special investigations.

*Bureau of Information.* Every year this department answers a larger number of inquiries and renders wider service, not only to individuals but to institutions and to church and denominational agencies.

*Traveling Exhibit.* While recently new material has been added and much material replaced, the wear on the large cards through much transportation and many exhibitions has made useless a considerable portion of the exhibit. We are in need of sufficient funds to bring the material up to date and to restore worn parts.

*Headquarters.* The office is a clearing house; the volume of "business" is always reflected here. The past year has been the busiest, the most taxing—and, therefore, the most encouraging—we have ever known. The demands for information, counsel, literature, plans and all the forms of service the R. E. A. renders have been far beyond our resources. And this has been the surest and healthiest indication of awakening, deepening interest and the most dependable promise of future progress.

Progress and developments of varied character are reflected in all the work of the R. E. A. The membership is larger than at any time before; the income is more; the work we are called upon to do is much greater. There can be now no question as to the future if we face it with open-minded willingness to adjust, develop and plan according to needs and opportunity. But we are meeting a real crisis due to the necessary adjustment to our present half-potential currency. We have made all sorts of shifts and economies in the effort to stretch a 45 per cent dollar over the old-time area. Now, by the hearty vote of the membership, we have already adopted a 33 per cent increase in the annual fee. This will increase the total income by barely 20 per cent. That is not enough; it does not equal the increases already necessarily

\*An analysis of the work of the Association is given on pages 219, 20.

incurred; it makes no provision for further developments. The elasticity of our income looks foolish beside the altitudinous resiliency of the price scale. There is only one solution—a large increase in regular membership by the co-operative effort of all who support the Association.

To set a mark of 1500 new members during this year is not a wild hope. It is entirely feasible, provided we have real co-operation. Now is the time to strike. Everywhere men are quickened; the need is evident. It is easy to secure new members when we seek them personally. The one question your Secretary would like to see acted upon so as to result in action is this: Will you pledge yourself to the campaign, to secure each a number of new members? Will you take steps to organize an *active Extension Campaign*, including provision of special fund for this purpose and appointment of a directing committee.

Other steps will help: many may become sustaining members; others will be able to secure new givers of large amounts—the people who support local advance programs, as in churches, may be brought to support this wider program of the R. E. A. No permanent progress is possible unless we keep our agencies of leadership at their best. I am sure much might be done by local extension if our directors in churches and the field workers realized their dependence on the R. E. A. But the main reliance must be on a larger general constituency.

In the light of progress we face the future; much yet remains to be done, much, we believe, that is possible only to an organization having the broad, free platform of the R. E. A. and devoted to its purposes. We believe we have work before us in:

1. The development of a scientific basis for religious training.
2. The development of programs of religious education, parallel to educational and social development.
3. Constant re-interpretations both of ideals and methods in the light of larger experience and new knowledge.
4. Securing better co-ordinations, closer co-operation, between all agencies in the field of religious education.
5. Securing for the young such a common training in religion as will make effective religious unity the only possible course for them.
6. Affording for the whole field of religious education a broad common agency of co-operation and for each department a means of promoting better methods.
7. Aiding, by counsel and information, all workers in the field, both lay and professional.
8. Serving to conduct popular propaganda "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education, and the sense of its needs and value."

Here ends this Fifteenth Annual Report of this Secretary. Fifteen years is a fair fourth of an average active life, therefore one may

be pardoned this personal reminiscent mood. Let others speak of accomplishments, we will speak of indebtedness, though one might with all modesty review accomplishments, since all that has been done has been by the power and will of a co-operative organization and cannot be credited to any individual. But let me close only with this word of deep appreciation for the devotion, fidelity, patience, faith and splendid idealism of that fellowship of service which is the R. E. A.

### BUDGET

For Year, May 1, 1920 to April 30, 1921.

#### EXPENDITURES

	1920-1921
Salaries { General Secretary .....	\$ 6,700
{ Office Assistants, etc .....	2,200
Rent .....	960
Office, Exhibit & Furniture .....	150
Postage, Express & Telegrams .....	700
Printing { Magazine .....	3,100
{ Circulars & Stationery .....	600
Phone, Light & Supplies .....	200
Interest, Auditing & Refunds .....	100
Travel .....	500
Departments .....	300
Contingent Fund .....	500
Conferences .....	200
Total .....	\$16,210

#### INCOME

Memberships .....	\$12,000
Contributions .....	5,500
Miscellaneous .....	250
	\$17,750

# The Religious Education Association Annual Reports

## STATISTICAL REPORT

(For Year Ending April 30, 1920.)

### *I. Conventions and Conferences.*

Annual Convention: Meetings 30, Addresses.....	72
*Local Conferences, Approx. 135, Addresses.....	570
Public Addresses by General Secretary.....	233
Miles traveled by General Secretary.....	52,400

### *II. Publications.*

#### (1. By Copies)

Magazine, Religious Education, Copies.....	21,000
New Pamphlets and Circulars (8).....	96,000
Old Pamphlets.....	110,000

227,000

#### (2. By Pages)

Pamphlets, 5, pages.....	112
Circulars, 9, pages.....	36
Pages, published through other agencies.....	330
Pages of six issues of Religious Education.....	420

898

### *III. Exhibit and Library.*

Traveling Exhibit, pieces.....	200
Traveling Exhibit, books.....	300
Central Exhibit Library, volumes.....	5,600
Loan Library.....	300
Pamphlets and Exhibit pieces.....	13,500

19,593

### *IV. Bureau of Information.*

Inquiries answered, approx.....	10,700
Consultations.....	440
Pamphlets sent out, R. E. A.....	130,000
Pamphlets sent out, others.....	50,000
Present membership of the R. E. A.....	3,216
Total number of persons reached by the Office, over.....	200,000

\*Includes only those reported in some way to the office.

## The Religious Education Association Treasurer's Report

May 1, 1919 to April 30, 1920.

Balance in Bank, May 1, 1919.....	\$ 508.63
Cash on Hand, May 1, 1919.....	18.84

\$ 527.47

### RECEIPTS

Memberships.....	7,442.23
Proceedings.....	199.94
Contributions.....	5,069.79

12,711.96

Bank Loans.....

2,000.00

\$15,239.43

### DISBURSEMENTS

Salary, General Secretary.....	\$6,366.66
Salary, Office Assistants.....	1,561.76
Rent.....	960.00
Conferences.....	29.90
Postage, Express & Telegrams.....	582.79
Interest & Refunds.....	148.14
Incidentals, Exchange & Auditing.....	203.09
Printing, Circulars & Stationery.....	540.73
Printing Journal.....	2,874.72
Office & Exhibit.....	121.30
Telephone, Light & Supplies.....	169.91
Traveling Expense.....	365.25

\$13,924.25

Bank Loans, Repaid.....

1,000.00

Balance in Bank, April 30, 1920.....\$ 275.00

Cash on Hand, April 30, 1920.....40.18

315.18

\$15,239.43

This total includes only the moneys passing through the hands of the Treasurer and does not include any sums contributed to local treasuries and paid out locally.

I have examined the books and papers submitted to me of "The Religious Education Association" and hereby certify to their correctness and that this is a true and accurate statement of the affairs of said Association as of April 30, 1920.

DAVID R. FORGAN,

*Treasurer.*

EDWARD J. DUNHAM,  
*Public Accountant.*



## The Religious Education Association An Analysis of Activities

What is the Religious Education Association doing? What activities are carried forward as parts of its program?

### 1. *Directly aiding*

Workers in religious education  
Directors in Churches  
Field Secretaries of Church Boards  
Foreign missionaries and educators  
Church Boards, local and denominational  
Editors  
Sunday School Superintendents, teachers and officers  
Professors of the Bible in Colleges  
Professors of Religious Education  
College and University administrative officers  
Association Secretaries  
Church Building Boards  
Public School people  
Workers in week-day schools of religion  
Pastors, rabbis, etc.  
Parents

### *by means of*

Central Bureau of Information  
Personal Counsel  
Group Conferences  
Printed material, pamphlets, magazine  
Central Library and Exhibit  
Disseminating reports of other organizations in this field

### *through*

The Central Office and its staff  
Officers of Departments  
Special Commissions  
Individual leaders and specialists  
Departments of religious education in colleges, universities and theological seminaries.

### 2. *Organizing*

The professional workers in religious education:  
Directors  
Professors;  
Editors  
Association Secretaries  
Community workers with Boys and Girls  
Week-day-school-of-religious-teachers.

The non-professional groups of leaders  
Men and women, those in other professions.  
Into groups to study special problems, to experiment  
In departments of R.E.A.  
The forces of education and religion in a common cause in the  
Association, making a unified body.

3. *Conducting Propaganda*

On necessity for religious training  
Modern educational methods in religious training  
Rights of child in religion  
The religious-social aim  
For a modern, comprehensive, adequate system of moral and  
religious education for all persons  
By conference  
conventions  
publications  
correspondence

4. *Educating by*

*Its teaching staff*

Professional leaders who give their time and talents  
All who can contribute results of observation and experiments.

*Its method:*

Teaching through conventions and conferences  
through publications  
through correspondence  
Stimulating investigations  
experiments  
special studies

5. *Conducting a Clearing House*

Gathers  
Documents  
Reports of experiments, progress  
Exhibits  
Pamphlets and other publications of denominational boards,  
churches, schools, etc.  
Circulates  
material thus gathered to workers in field, to inquirers on methods,  
etc.

## The Religious Education Association Officers, 1920-1921

All the officers of the Association were nominated, on the report of the Nominative Committee, by the Association at the annual meeting, on March 20th, and were elected at the annual meeting of the corporation held at the office in Chicago on April 20th.

### PRESIDENT

Arthur C. McGiffert, Ph.D., L.L.D., President, Union Theological Seminary, New York.

### TREASURER

David R. Forgan, President, The National City Bank, Chicago.

### RECORDING SECRETARY

Charles Macaulay Stuart, Litt. D., President Garrett Biblical Institute.

### FIRST VICE-PRESIDENT

Sir Robert A. Falconer, Litt.D., President, The University of Toronto.

### VICE-PRESIDENTS

President Clarence A. Barbour, D.D., Rochester Theological Seminary, Rochester, N. Y.

Prof. William Adams Brown, Ph.D., Union Theological Seminary, New York City.

Pres. Samuel P. Brooks, LL.D., Baylor University, Waco, Texas.

Hon. P. P. Claxton, Ph.D., U. S. Commissioner of Education, Washington, D. C.

President Charles W. Dabney, LL.D., University of Cincinnati, Cincinnati, Ohio.

Miss Caroline B. Dow, Dean National Y. W. C. A. Training School, New York, N. Y.

President Samuel A. Eliot, LL.D., Boston.

President William H. P. Faunce, LL.D., Brown University, Providence, R. I.

Mr. Robert H. Gardiner, Gardiner, Maine.

Chancellor J. H. Kirkland, Sc.D., Vanderbilt University, Nashville, Tenn.

Right Rev. William Lawrence, D.D., Bishop of Massachusetts, Boston, Mass.

Bishop William F. McDowell, D.D., Washington, D. C.

Rabbi David Philipson, Cincinnati.

President William R. Poteat, D.D., Wake Forest College, Wake Forest, N. C.

President Edward P. Robertson, Ph.D., Wesley College, University, N. Dak.

President Mary E. Woolley, Ph.D., Mt. Holyoke College, So. Hadley, Mass.

Rev. J. C. Robertson, D.D., Toronto.

#### DIRECTORS AT LARGE

Mr. William M. Birks, Montreal, Canada.

Rev. Carey Bonner, London, England.

Rev. William H. Boocock, Buffalo, N. Y.

Dean Charles R. Brown, D.D., New Haven, Conn.

Right Hon. Viscount Bryce, LL.D., London, England.

Mr. George W. Coleman, Boston, Mass.

Rev. H. E. Coleman, Tokio, Japan.

Prof. John Davidson, Newport, Fife, Scotland.

President A. Gandier, LL.D., Toronto, Canada.

President Caleb F. Gates, LL.D., Constantinople, Turkey.

Mr. Henry N. Holmes, F.R.G.S., Sydney, Australia.

Rev. Edward L. King, M.A., Belguam, India.

Prof. S. B. Linhart, Pittsburgh.

Rev. Hiram H. Lowry, D.D., Peking, China.

Prof. Paul Monroe, Teachers College, New York, N. Y.

Bishop Edward D. Mouzon, D.D., Dallas, Texas.

President Edgar Y. Mullins, D.D., Louisville, Ky.

President Charles S. Nash, D.D., Berkeley, Calif.

Rev. Principal E. I. Rexford, D.D., Montreal, Canada.

#### THE EXECUTIVE BOARD

(For the term ending 1926.)

Dr. Caroline Hazard, Peace Dale, R. I.

Mr. David R. Forgan, Chicago.

Dean Shailer Mathews, Chicago.

The Six General Officers, ex-officio, and

Rev. Wm. C. Bitting, D.D., St. Louis.

Prof. E. D. Burton, Ph.D., Chicago.

Prof. Geo. A. Coe, LL.D., New York.

Rev. William C. Covert, D.D., Chicago.

Mr. M. E. Greenebaum, Chicago.

Mr. Richard C. Hall, Chicago.

Mr. Henry H. Hilton, Chicago.

Rev. Richard C. Hughes, D.D., Madison.

Pres. Harry Pratt Judson, LL.D., Chicago.

Pres. Henry C. King, LL.D., Oberlin.

Pres. Wm. D. Mackenzie, LL.D., Hartford.

Bishop Thomas Nicholson, D.D., Chicago.

Francis G. Peabody, LL.D., Cambridge.

Frank K. Sanders, Ph.D., New York.

Mr. Robert L. Scott, Chicago.

Pres. Charles M. Stuart, Litt.D., Evanston.

Mr. Lucius Teter, Chicago.  
Prof. Frank G. Ward, Ph.D., Chicago.  
Prof. Herbert L. Willett, Ph.D., Chicago.

## STATE DIRECTORS

California—Prof. Charles E. Rugh, Berkeley.  
Colorado—Bishop Frances J. McConnell, D.D., Denver.  
Connecticut—Prof. A. J. W. Myers, Hartford.  
Georgia—Prof. H. H. Harris, B.D., Atlanta.  
Illinois—Prof. W. J. Davidson, Ph.D., Evanston.  
Indiana—Thomas C. Howe, LL.D., Indianapolis.  
Iowa—President John H. T. Main, Ph.D., Grinnell.  
Kansas—Pres. D. W. Kurtz, D.D., McPherson.  
Kentucky—Prof. W. C. Bower, Lexington.  
Massachusetts—Dr. Sidney A. Weston, Boston.  
Michigan—Pres. Marion L. Burton, LL.D., Ann Arbor.  
Maine—Prof. Warren J. Moulton, Ph.D., Bangor.  
Minnesota—Pres. Donald J. Cowling, Ph.D., Northfield.  
Missouri—Prof. Granville D. Edwards, Columbia.  
Montana—Prof. Mark G. Inghram, Livingston.  
New Hampshire—Prof. W. H. Wood, Ph.D., Hanover.  
New Jersey—Prof. Edwin L. Earp, Madison.  
New York—Rev. Orlo J. Price, Ph.D., Rochester.  
Ohio—Prof. T. S. McWilliams, Cleveland.  
Ontario, Can.—Rev. R. Douglas Frazer, D.D., Toronto.  
Oregon—Pres. Robert F. Clark, Portland.  
Pennsylvania—Dr. Rufus W. Miller, Philadelphia.  
Rhode Island—Prof. Henry T. Fowler, Ph.D., Providence.  
Tennessee—Dr. E. B. Chappell, Nashville.  
Texas—Prof. Jesse L. Cunniggim, Dallas.  
Virginia—Pres. W. A. Webb, Lynchburg.  
Washington—President S. B. L. Penrose, D.D., Walla Walla.  
West Virginia—Prof. G. W. Deahl, Morgantown.  
Wisconsin—Prof. John P. Deane, Beloit.  
China—Prof. Timothy Ting Fang Lew, Nanking.

## OFFICERS OF THE COUNCIL

President—Prof. A. J. W. Myers, Ph.D., Hartford School of Religious Pedagogy, Hartford, Conn.

Vice-President—Prof. Hugh Hartshorne, Ph.D., Union Theological Seminary.

Executive Secretary—Miss Anna V. Rice, National Board The Y. W. C. A., 600 Lexington Ave., New York.

Recording Secretary—Prof. Mark May, Ph.D., Syracuse University.

ADDITIONAL MEMBERS OF THE EXECUTIVE COMMITTEE  
FOR THREE YEARS, UNTIL 1923

Rev. William I. Lawrance, Th.D., Boston.

Rev. Fred L. Brownlee, Cleveland.

FOR TWO YEARS, UNTIL 1922

Prof. Henry B. Robins, Ph.D., Rochester.

Prof. Norman E. Richardson, Ph.D., Evanston.

FOR ONE YEAR, UNTIL 1921

Rev. Lester Bradner, Ph.D., New York.

Miss Adelaide Case, Teachers College, New York.

## MEMBERS OF THE COUNCIL

Artman, Prof. J. M. (1922), The University of Chicago.

Athearn, Prof. Walter S. (1926), Boston University, Boston, Mass.

Betts, Prof. Geo. H., Ph.D. (1924), Northwestern University.

Bower, Prof. W. C., M.A. (1925), Transylvania College, Lexington, Ky.

Boocock, Rev. William H., D.D., (1923) First Presbyterian Church, Buffalo, N. Y.

Bradner, Rev. Lester, Ph.D., (1925) Board of Religious Education, Protestant Episcopal Church, New York City.

Brownlee, Rev. Fred L., (1921) Director Pilgrim Church, Cleveland.

Buck, Rev. Florence, D.D., (1923) Associate Secretary Department Religious Education, American Unitarian Association, Boston, Mass.

Case, Miss Adelaide, (1926) Teachers College, New York.

Chalmers, Rev. William E., D.D., (1923) Educational Director, American Baptist Publication Society, Philadelphia, Pa.

Chamberlin, Miss Georgia L., (1921) Institute of Sacred Literature, Chicago.

Coe, Prof. George A., Ph.D., LL.D., (1924) Union Theological Seminary, New York City.

Cope, Rev. Henry F., M.A., D.D., (1926) General Secretary R. E. A., Chicago, Ill.



- Davies, Rev. J. W. F., (1922) Director Community House, Winnetka, Ill.
- Doggett, L.L., Ph.D., (1925) Pres. International Y. M. C. A. Training School, Springfield, Mass.
- Dow, Miss Caroline B., (1925) Dean National Y. W. C. A. Training School, New York City.
- Drake, Prof. Durant, Ph.D., (1921) Vassar College, Poughkeepsie, N. Y.
- Eliot, Rev. Samuel A., D.D., LL.D., (1923) Pres. American Unitarian Association, Boston, Mass.
- Elliott, Harrison, S., Ph.D., (1926) International Committee, Y. M. C. A., New York.
- Ellwood, Prof. Charles A., Ph.D., (1926) University of Missouri, Columbia.
- Evans, Prof. Herbert F., Ph.D., (1925) Pacific School of Religion, Berkeley, Cal.
- Fergusson, Rev. E., Morris, M.A., (1921) Secretary Massachusetts Sunday School Association, Boston, Mass.
- Galloway, Prof. Thomas W., Ph.D., (1923) Intern. Y. M. C. A., New York.
- Gates, Rev. Herbert W., M.A., D.D., (1924) Missionary Educ. Secretary Congregational Board, Boston.
- Harris, Prof. H. H., B.D., (1925) Candler School of Theology, Atlanta.
- Hartshorne, Prof. Hugh, Ph.D., (1926) Union Theological Seminary, New York City.
- Holmes, Prof. Henry W., (1922) Harvard University.
- Hunter, Mrs. Henry W., (1925) First Congregational Church, Oak Park, Ill.
- Kent, Prof. Charles F., Ph.D., (1924) Yale University, New Haven, Conn.
- Kilpatrick, Prof. W. H., Ph.D., (1922) Teachers College, Columbia University.
- Lawrance, Miss Mary, (1926) Director Religious Education, Auburndale, Mass.
- Lawrance, Rev. William I., Th.D., (1926) Secretary Department Religious Education, American Unitarian Association, Boston, Mass.
- Leland, Miss Abby P., (1921) New York City.
- Lincoln, Rev. C. Arthur, (1923) Tompkins Avenue Congregational Church, Brooklyn, N. Y.
- May, Prof. Mark, Ph.D., (1924) Syracuse University.
- Mendenhall, Miss Susan, (1924) New York City.
- Meyer, Rev. Henry H., D.D., (1925) Editorial Secretary, Sunday School Board M. E. Church, Cincinnati.
- Monroe, Prof. Paul, Ph.D., LL.D., (1923) Teachers College, New York City.
- Moxcey, Miss Mary E., (1921) Methodist Board, Cincinnati.
- Myers, Prof. A. J. W., Ph.D., (1926) Hartford School of Religious Pedagogy, Hartford, Conn.

- Myers, Rev. C. A., (1922) Associate Secretary Presbyterian Board of S.S., Toronto.
- Rice, Miss Anna V., (1926) National Board, Y. W. C. A., New York.
- Richardson, Prof. Norman E., Ph.D., (1921) Northwestern University, Evanston.
- Robins, Prof. Henry B., Ph.D., (1923) Rochester Theological Seminary, Rochester, N. Y.
- Robinson, E. M., (1922) Secretary International Committee Y. M. C. A., New York City.
- Sanders, Frank K., Ph.D., D.D., (1922) Board of Missionary Preparation, New York City.
- Sheridan, Rev. Harold J., (1921) Methodist Board of Sunday Schools, Cincinnati.
- Sneath, Prof. E. Hershey, Ph.D., LL.D., (1922) Yale University, New Haven, Conn.
- Soares, Prof. Theodore G., Ph.D., D.D., (1921) University of Chicago.
- St. John, Prof. Edward P., Pd.M., (1924) Windsor, Conn.
- Stolz, Prof. Karl R., (1925) Wesley College, University, N. D.
- Tallman, Miss Lavinia, (1921) Instructor in Religious Education, Teachers College, New York City.
- Thomas, Rev. C. A., (1922) Toronto, Canada.
- Thompson, Prof. W. J., Ph.D., LL.D., (1924) Drew Theological Seminary, Madison, N. J.
- Ward, Prof. Frank G., Ph.D., (1924) Chicago Theological Seminary, Chicago, Ill.
- Weigle, Prof. Luther A., Ph.D., (1926) Yale Divinity School, New Haven.
- Weston, Sidney A., Ph.D., (1924) Editor Congregational S. S. Society, Boston.
- Wheeler, Miss Clara, (1923) State Normal College, Greeley, Colorado.
- Wild, Prof. Laura H., B.D., (1922) Mt. Holyoke College, So. Hadley, Mass.
- Winchester, Rev. Benjamin S., D.D., (1923) Fairfield, Connecticut.
- Wood, Prof. Irving F., Ph.D., (1925) Smith College, Northampton, Mass.

#### MEMBERS OF THE COUNCIL

(Arranged according to term of office)

##### *Class of 1921*

- |                             |                             |
|-----------------------------|-----------------------------|
| Brownlee, Rev. Fred L.      | Moxcey, Miss Mary E.        |
| Drake, Prof. Durant         | Richardson, Prof. Norman E. |
| Chamberlin, Miss Georgia L. | Sheridan, H. J.             |
| Fergusson, Rev. E. Morris   | Soares, Prof. Theodore G.   |
| Leland, Miss Abby P.        | Tallman, Miss Lavinia       |

*Class of 1922*

Artman, Prof. J. N.	Robinson, E. M.
Davies, Rev. J. W. F.	Sanders, Frank K.
Holmes, Prof. Henry W.	Sneath, Prof. E. Hershey
Kilpatrick, Prof. W. H.	Thomas, Rev. Ernest
Myers, Rev. C. A.	Wild, Prof. Laura H.

*Class of 1923*

Boocock, Rev. William H.	Lincoln, Rev. C. Arthur
Buck, Rev. Florence	Monroe, Prof. Paul
Chalmers, Rev. William E.	Robins, Prof. Henry B.
Eliot, Rev. Samuel A.	Wheeler, Prof. Clara
Galloway, Prof. Thomas W.	Winchester, Rev. Benjamin S.

*Class of 1924*

Betts, Prof. George H.	Mendenhall, Miss Susan
Coe, Prof. George A.	St. John, Prof. Edward P.
Gates, Rev. Herbert W.	Thompson, Prof. W. J.
Kent, Prof. Charles F.	Ward, Prof. Frank G.
May, Prof. Mark	Weston, Dr. Sidney A.

*Class of 1925*

Bower, Prof. W. C.	Harris, Prof. H. H.
Bradner, Rev. Lester	Hunter, Mrs. Henry W.
Doggett, Pres. L. L.	Meyer, Rev. Henry H.
Dow, Miss Caroline B.	Stolz, Prof. Karl R.
Evans, Prof. Herbert F.	Wood, Prof. Irving F.

*Class of 1926*

Athearn, Prof. Walter S.	Lawrance, Miss Mary
Case, Miss Adelaide	Lawrance, Rev. Wm. I.
Cope, Rev. Henry F.	Myers, Prof. A. J. W.
Elliott, Harrison S.	Rice, Miss Anne V.
Ellwood, Charles A.	Weigle, Prof. Luther A.
	Hartshorne, Prof. Hugh

## DEPARTMENTS

## UNIVERSITIES AND COLLEGES

- Chairman—Donald J. Cowling, LL.D., President Carleton College, Northfield, Minn.
- Vice-Chairman—Charles F. Wishart, LL.D., President College of Wooster, Wooster, Ohio.
- Recording Secretary—Irving F. Wood, Ph.D., Professor, Smith College, Northampton, Mass.

Executive Secretary—Walter G. Clippinger, D.D., President Otterbein University, Westerville, Ohio.

Executive Committee—The above officers and Prof. S. B. Linhart, Pittsburgh; Prof. J. L. Gillan, Ph.D., Madison, Wis.; Prof. John W. Graham, Toronto, Can.

#### BIBLE TEACHERS IN COLLEGES

Chairman—Ismar J. Peritz, Ph.D., Professor Syracuse University, Syracuse, N. Y.

Vice-Chairman—George E. Enders, A.M., D.D., Professor Defiance College, Defiance, Ohio.

Recording Secretary—Chaplain Raymond Knox, Columbia University, New York City.

Executive Secretary—Professor Fred Merrifield, The University of Chicago.

Committee on Standards—Chairman, Prof. Irving F. Wood, Ph.D., Smith College.

#### THEOLOGICAL SEMINARIES

Chairman—Ozora S. Davis, Ph.D., President Chicago Theological Seminary.

Vice-Chairman—Robert J. Hutcheon, Ph.D., Professor Meadville Theological Seminary.

Executive Secretary—Gerald B. Smith, Ph.D., Professor The Divinity School, University of Chicago.

#### CHURCHES AND PASTORS

Chairman—Rev. C. Arthur Lincoln, Pastor Tompkins Ave. Congregational Church, Brooklyn, N. Y.

Vice-Chairman—Rev. Luther Freeman, D.D., Pastor Emory M. E. Church, Pittsburgh, Pa.

Recording Secretary—Rev. N. C. Fetter, University Pastor, Baptist, Ann Arbor, Mich.

Executive Secretary—Rev. Fred Lee Brownlee, Associate Pastor, Pilgrim Church, Cleveland, Ohio.

Executive Committee—The above officers and Rev. J. W. McDonald, Decatur, Ill.; Prof. Theodore G. Soares, Chicago, Ill.; Rev. Principal E. I. Rexford, Montreal, Canada.

#### CHURCH SCHOOLS (Sunday Schools, etc.)

Chairman—Hugh H. Harris, Professor Candler School of Theology, Atlanta, Ga.

Vice-Chairman—Mrs. Henry W. Hunter, Director of R. E., First Congregational Church, Oak Park, Ill.

Recording Secretary—Rev. H. W. Johnson, Director of R. E., Pilgrim Congregational Church, Milwaukee, Wis.

Executive Secretary—Rev. J. W. F. Davies, Director of Community House, Winnetka, Ill.

Commissions (Chairmen):

*Worship*, Prof. Luther A. Weigle, New Haven, Conn.

*Motion Pictures*, Frank Wade Smith, New York City.

*Recreation*, Rev. J. W. F. Davies, Winnetka, Ill.

*Constructive Relief*, Herbert W. Gates, Boston, Mass.

*Curriculum*, Rev. H. H. Hubbell, Buffalo, N. Y.

#### PUBLIC SCHOOLS

Vice-Chairman—Principal Jesse B. Davis, Grand Rapids, Mich.

Executive Secretary—Charles D. Lowry, Ass't Supt. Schools, Chicago.

The Executive Committee consists of the above officers and:

Prof. W. W. Phelan, Ph.D., State University of Oklahoma.

Supt. W. B. Wilson, Topeka, Kansas.

Mrs. Ella Lyman Cabot, Boston, Mass.

Miss Abby Porter Leland, New York.

#### COMMUNITY AGENCIES

Chairman—Miss Caroline B. Dow, Dean National Y. W. C. A. Training School, New York City.

Executive Secretary—Eugene C. Foster, International Committee Y. M. C. A., New York City.

Members of the Executive Committee: the above officers, and, for the Y. W. C. A.:

Miss Mabel Cratty Gen. Sec. National Board.

Miss Ethel Cutler, National Sec'y Rel. Education.

Miss Eliza Butler, National Secretary Sec. Dept.

Miss Florence Simms, National Secretary Industrial Dept.

Miss Mary Sims, National Secretary City Associations.

Mrs. Emma F. Byers, Executive, Central Field.

For the Y. M. C. A.:

Harrison S. Elliott, Association Press Secretary.

W. H. Burger, N. Y. State Boy's Secretary.

J. M. Artman, Dean Training College, Chicago.

W. M. Logan, Association Secretary, Detroit.

For the Boy Scouts:

Lorne W. Barclay, Director Boy Scouts of America.

For the International Sunday School Association:

P. G. Orwig, Secretary of Young People's Work, Chicago.

#### DIRECTORS OF RELIGIOUS EDUCATION IN CHURCHES

President—George S. Yapple, 10 Blaine Avenue, Detroit, Mich.

Vice-President—Wellington Pixler, M.A., S.T.B., Morgan Memorial, Boston.

Secretary-Treasurer—Miss Mary Lawrance, 85 Islington Rd., Auburn-dale, Mass.

## Annual Meeting

The Annual Meeting of the Religious Education Association was called to order by the President, Dr. Arthur C. McGiffert, at Hotel Schenley, Pittsburgh, Pa., on Saturday, March 20, 1920, at 9 A.M. Prayer was offered by Rev. J. Van Etten of Pittsburgh.

Rev. Henry H. Meyer, Editor for the Sunday School Board of the M. E. Church, presented the Annual Survey, and Dr. Henry F. Cope made his fifteenth annual report as General Secretary. On motion of Mr. Gates it was unanimously

*Voted*, That a committee of three be appointed by the chair to frame resolutions expressing appreciation of Dr. Cope's efficient services during these last fifteen years. (Resolution at end of minutes.)

The chair appointed on this committee Dr. Frank K. Sanders, Prof. Hugh Hartshorne and Miss Lavinia Tallman.

The report of the Committee on Nominations was then read by the chairman, Rev. Henry H. Hubbell. (Report under "Officers.") It was agreed, upon the recommendation of the committee, that the general officers of the Association should serve for two years instead of one. The reason for this change is that as the annual conventions are now of two types, alternately specialized and general, it is just and fitting that those elected to these responsible positions should be permitted to plan for one convention of each kind. It was thereupon

*Voted*: (1) That the report of the Committee on Nominations be adopted and the persons named be elected as officers of the Association.

(2) That the Executive Committee be empowered to fill any vacancies that may occur in the offices of the Association.

(3) That a statement of the reasons for changing the custom from a one-year to a two-year tenure of office be printed in RELIGIOUS EDUCATION for the information of members of the Association not in attendance at the Annual Meeting.

A Declaration of Principles (published in RELIGIOUS EDUCATION, for June, 1920, at page 136) was read by Prof. George A. Coe, signed by him as chairman and by Rev. Hugh R. Orr and Miss Miller, members of the committee charged with that duty. It was then

*Voted*, That this report be adopted.

Dr. George A. Coe then reported from the Advisory Board that there is evident and pressing need for increasing the office staff of the General Secretary, and advising the employment of an Assistant Secretary. It was then

*Voted*, That it is the sense of this meeting that additional help should be secured as soon as feasible.

*Voted*, That the chair be empowered to appoint a committee of three to take whatever steps they feel wise to increase the membership of the Association.

The chair appointed Rev. J. W. F. Davies, Prof. J. M. Artman,



Dr. Richard C. Hughes, Dr. Herbert W. Gates and Miss Anna V. Rice as members of this committee.

The General Secretary reported that the plebiscite taken with regard to ways and means of increasing the income of the Association resulted in a 97 per cent vote in favor of increasing the annual dues. It was thereupon

*Voted*, That the annual dues for membership in the Association be increased to four dollars.

Rev. Herbert W. Gates then reported from the Council the recommendation of the theme "Education for World Fellowship" for the next Annual Meeting.

The meeting adjourned at 11:10 A.M.

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## Resolution in Recognition of Dr. Cope's Years of Leadership\*

*Resolved that the Religious Education Association expresses to Dr. Cope its sincere appreciation of his splendid service through fifteen years of courageous leadership and of devotion to exacting duties, its entire confidence in his work, and its profound hope that it may long benefit by his insight and loyalty.*

*And be it further resolved that its members pledge to him their support and co-operation in the tasks of advancement which immediately confront the Association.*

FRANK K. SANDERS,  
VIRGINIA TALLMAN,  
HUGH HARTSHORNE, *Committee.*

WILLIAM I. LAWRENCE, *Secretary.*

\*Adopted at the Seventeenth General Convention at Pittsburgh, Pa., March 20, 1920, and ordered for publication.

## The Council

### PROCEEDINGS OF THE ANNUAL MEETING

The Council of the R. E. A. met at 9:30 A.M., March 19, at Hotel Schenley, Pittsburgh. After the opening prayer President Hartshorne announced the program for the three meetings of the Council, and appointed the following committees:

On Nominations, Mrs. Henry W. Hunter, Miss Lavinia Tallman, Dr. H. F. Cope.

On Findings, Dr. George A. Coe, Rev. Hugh R. Orr, Rev. F. L. Brownlee, Miss Eleanore T. Miller.

In presenting the program for this session, the President announced that those who had been invited to discuss the first topics mentioned had not sent in their papers and were not present. Dr. Larrabee, who had been assigned the topic, "The Sources and Objects of Propaganda," had sent his paper, which President Hartshorne then read in part. He also read partial reports sent in by Mr. Frank Cobb and Mr. Walter Lippman.

Professor Raymond Dodge then read a paper on "The Psychology of Opinion Forming," discussion of which was opened by Dr. George A. Coe, followed by remarks by Messrs. Gates, S. A. Eliot, Galloway, Harrison Elliott, Rexford, Thomas and Mason.

A recess was then taken.

At the afternoon session Professor Charles A. Ellwood read a paper on "The Principle in Accordance with Which Public Opinion Can Be Formed Democratically and Effectively." Discussion followed in which Messrs. Fichtner, Gallagher, Gates, Dodge and Ward took part. "The Responsibility of Public Institutions in the Forming of Public Opinion" was presented by Rev. F. L. Brownlee, and discussed by Messrs. Harris, Ellwood, Leishman and Coe.

The chair was authorized to appoint a committee to phrase a topic for the next annual convention. The meeting then adjourned.

The third session of the Council for the transaction of business was held on Saturday, at 2:30 P.M. Mrs. Hunter presented the report of the Nominating Committee. This was adopted and the persons named declared elected. The Official Board thus chosen is as shown in list of officers and members on page 224.

#### NEW MEMBERS OF THE COUNCIL

(Arranged according to term of office.)

##### *Class of 1921*

(To fill vacancies)

Dr. H. J. Sheridan, Rev. Fred L. Brownlee.

##### *Class of 1922*

(To fill vacancies)

Ernest Thomas, C. A. Myers, Prof. J. M. Artman.

*Class of 1924*  
(To fill vacancy)

Dr. George H. Betts.

*Class of 1926*

Prof. Walter S. Athearn*	A. J. W. Myers, Ph.D.*
Dr. Henry F. Cope*	Rev. William I. Lawrance, Th.D.*
Rev. Hugh Hartshorne, Ph.D.*	Prof. C. A. Ellwood, Ph.D.
Mr. Harrison Elliott, M.A.	Miss Anna Rice
Miss Mary Lawrance*	Luther A. Weigle, Ph.D.*

Prof. Adelaide Case

President-elect Myers then took the chair.

*Voted*, to approve the topic chosen for the preceding year, Reconstructive Methods with Children.

*Voted*, to approve the topic chosen for the next year, Education for World Fellowship.

Dr. Cope presented the suggestion that a special "professional" membership in the R. E. A. be established, whereby those who wished to do so might, by the payment of a larger membership fee, receive with systematic regularity copies of important bulletins, announcements and pamphlets as they appear. After discussion, it was

*Voted*, that the Council approves the movement looking toward a professional membership, and that the matter be referred to the Executive Committee for action.

Miss Dow suggested that the afternoon sessions of the Council be devoted to discussions rather than papers, and it was

*Voted*, To recommend to the Executive Committee the development of a plan by which the afternoon session of the Annual Meeting of 1921 may be profitably devoted to discussion.

The Council then adopted the following resolution:

The Council of the Religious Education Association, believing that the public schools should promote the development of the moral and spiritual unity of the American people, deprecates all attempts to compel by legislation the reading of the Bible in these schools.

Such compulsion, by producing civic discord, tends to defeat its own purposes. It is the compulsory feature to which we are opposed.

The Council then adjourned.

WILLIAM I. LAWRENCE, *Recording-Secretary*.

\*Re-elected, former term expiring in 1920.

## Church Schools

### MINUTES OF ANNUAL MEETING OF DEPARTMENT OF CHURCH SCHOOLS

Annual meeting held at Pittsburgh, March 20, 1920. Report of Committee on Training for Citizenship, presented by Herbert W. Blashfield, received. Report was based on a questionnaire; 58 returns received, only 30 containing useful information. The report closed with a statement of standards to be adopted, summarized in the plan to secure a larger spiritual emphasis in training for citizenship.

*Voted*, thanks to Mr. Blashfield for the work on report.

*Voted*, that report and returns of the commission be preserved for future use.

*Voted*, to appoint a commission of seven members to work on the curriculum for the school, to prepare a list of materials now available, from the modern R. E. A. point of view.

Commission: Mr. Hubbell, Mrs. Hunter, Messrs. Gates, Blashfield, Brownless, Weigle, Johnson.

ELEANORA T. MILLER, *Secretary*.

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## Report of the Committee on Standardization of Biblical Departments in Colleges and Universities\*

The work of this committee now reaches a new stage of development. All the more important colleges of the country have been approached by the committee. Most of them have very patiently responded to that bugbear of College administrators, the questionnaire. It is true that our questionnaire is far more modest than some which have afflicted the colleges, but any questionnaire is a burden. Miss Wild had secured answers from the greater part of the colleges of the North and West, and from some in the South, and had been able to classify them. In 1918 the committee listed all the colleges not already on the list of standardization. We took out of this list those which could not be expected to offer Biblical work, such as agricultural and technical schools and certain other classes, and sent the questionnaire to all the remainder. These numbered less than 90. From these about 50 answers were received, nearly all from the south, as most colleges in other parts of the country which care to be listed on the Biblical standard had already responded. A tentative and incomplete classification of these colleges, which may, in some cases, be modified later, is as follows: Class A, 4; Class B, 7; Class C, 17; Class D, 9; Class E, 3.

The total number of colleges now listed is 340. Of these 86 are in Class A; 49 in Class B; 102 in Class C; 66 in Class D; 37 in Class E;

\*The annual Report of the Commission of which Prof. Irving F. Wood, Ph. D., of Smith College, is chairman. Previous reports will be found in *RELIGIOUS EDUCATION*, for August, 1919, p. 263; August, 1918, p. 281; for April, 1917, p. 139; for August, 1916, p. 311.

that is, 303 colleges listed are doing Biblical work of some sort. The above list includes some tentative classifications which may have to be changed later. During the past year Dartmouth has been changed into Class A on account of the increased work which it now offers.

There lies before this committee the most difficult part of its task. With the greater number of the standard colleges which wish to be classified already on the lists, those remaining are a motley group. Some are colleges of creditable equipment and standard grade. Some are junior colleges, doing well an honest work for two years and content to stop there. Some are colleges with faculty and library equipment so meager that it is difficult to know whether they should be classified at all, even though they offer biblical courses. A few are so dominated by some special theological views that their work is almost of necessity lacking in the scientific point of view which modern Bible-study demands. Some have only a small proportion of their student body in college classes, the rest being in preparatory, music or business courses. Some are, by confession of their statistics in the Reports of the Commissioner of Education, colleges only in name. Our problem is, Where shall we draw the line in standardization? Shall we only standardize colleges of undoubted rank? That would of itself be a sufficiently difficult line to draw. If we attempt to be of service to colleges of somewhat lower standard, shall we apply the same rating as to standard colleges?

One class listed above stands out fairly distinctly. It is the Junior colleges. These now form a group so well organized and defined that we may deal with them separately. It would be unjust to apply to them the tests of a standard college; yet some of them are doing Bible work worthy of recognition. They might well be encouraged to do good work in this field. Some of their students go no farther. Some go to state universities and to other institutions where they will not be offered Biblical work. Those who spend their last two college years at institutions requiring Biblical literature for graduation, as do some of the women's colleges, will often feel hampered and possibly irritated by finding that they must meet in their upper years a requirement which most of their fellow-students have completed in their lower years. If the Biblical work is well done, the Junior college has a wide and useful field, and should be encouraged.

Before the present chairman entered upon the work of this committee a body of corresponding members had been gathered among those familiar with the colleges of various sections of the country. Many of these were most useful in the work of the committee. During the war some of them were in the service, some took up other work. Some of these are now back in their former positions and a few have very kindly written asking if they could be of service again. The committee plans to utilize the services of these corresponding members during the coming year more than in the recent past.

IRVING F. WOOD, *Chairman.*

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